

The Juvenile Instructor ⁴⁹



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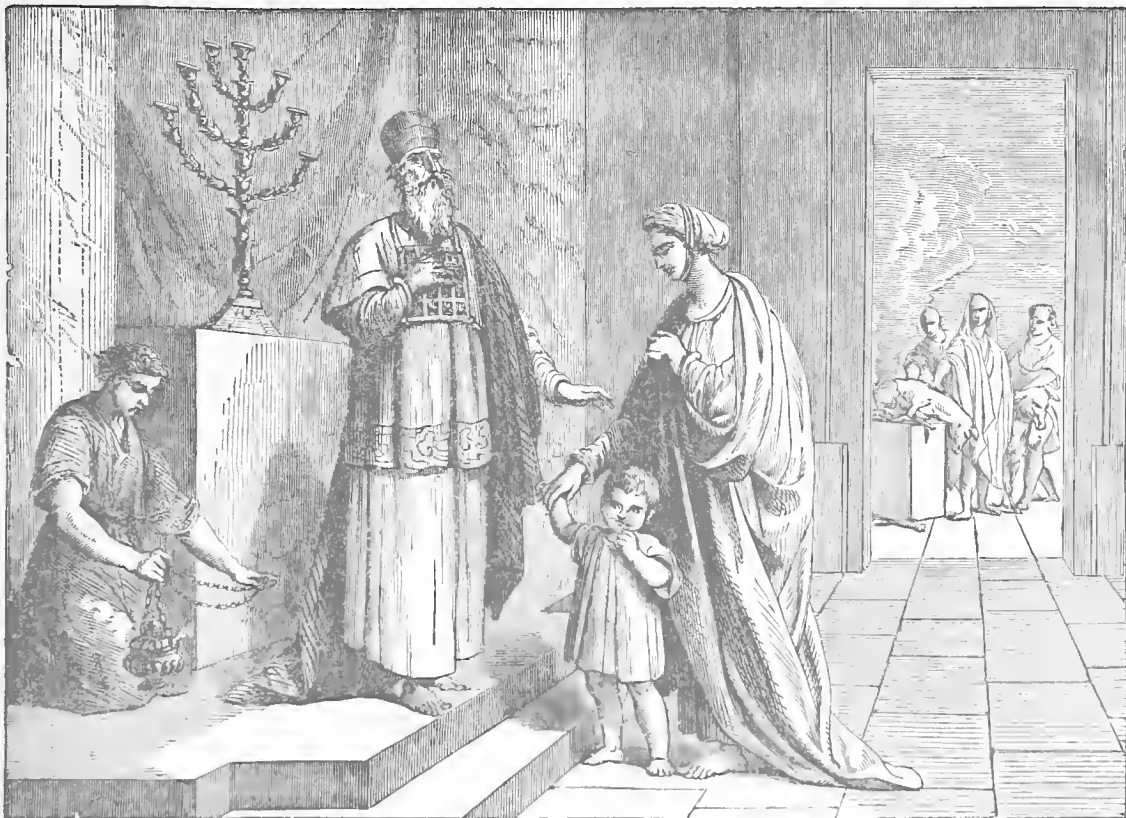
HANNAH AND HER SON SAMUEL.

IN the engraving which we give this week you see an old man, with a woman and a little boy standing before him. This old man is Eli, the priest. He is a descendant of Aaron, and wears the breastplate of Aaron. The woman is named Hannah, and she is the mother of the little boy, whose name is Samuel.

Hannah's husband was called Elkanah. He had two wives. Their names were Hannah and Peninnah. Peninnah had a

when they were at Shiloh, where they went to worship the Lord, she went into the temple, or place where the priest offered sacrifices, and wept and prayed unto the Lord.

She told the Lord that if he would look upon her affliction, and give unto her a man child that she would give him unto the Lord all the days of his life. As she thus prayed, Eli was near by and he watched her. He saw her lips move; but he could not hear her voice, and he thought she was drunk. He



number of sons and daughters; but, for some years, Hannah was childless. Because Peninnah had children, and Hannah had none, the former rejoiced over the latter, and provoked her. Hannah fretted about this, and wept and did not eat. Her husband, Elkanah, tried to comfort her, for he loved her. He asked her if he was not better to her than ten sons. But this did not satisfy Hannah; she wanted a son. So one time

chided her. But she told him she was not a wicked woman; she had not taken any wine or strong drink; she was a woman of a sorrowful spirit, and she had poured out her soul before the Lord. "Then Eli answered and said, Go in peace; and the God of Israel grant thee thy petition that thou hast asked of him." When Hannah heard this she was satisfied. Her countenance was no more sad.

Her prayer and Eli, the priest's, promise were fulfilled. The Lord gave her a son, and she called his name Samuel. When she had weaned the boy, she started with him to go to the house of the Lord at Shiloh. She also took three steers, some flour and some wine with her. It is this scene that is shown in the picture. Outside they have killed one of the steers, and she has come in with her darling boy to Eli. She wants to fulfill her vow, and give the child to the Lord. She tells Eli who she is, that she is the woman that had stood by him praying unto the Lord, and that the Lord had given her what she had asked. She leaves little Samuel at the house of Lord, and she returns home. After this the Lord gave her three more sons and two daughters. But Samuel ministers unto the Lord before Eli, the priest. He was a little boy; but he was faithful, and the Lord loved him. He grew up to be a man, and became a great prophet and the leader of Israel.

We shall, probably, have something more to write about him at some future time. But the JUVENILES should copy after Samuel. His example is one that every little boy can follow, and though they cannot all expect to stand at the head of the people as he did, still they can all be good, faithful men and prophets of God.

LIFE OF GEORGE STEPHENSON.

Taken from a little work—THE ROCKET—published by the American Tract Society.

ROBERT'S RETURN—A CURIOUS ENCOUNTER—THE PRIZE ENGINE.

ONE step forward; yes, a great one too, Stephenson thought. His beloved locomotive was to have a chance of being properly introduced to the great English public; and he felt that it needed only to be known to be valued. The building of it was a matter of no small moment, and he wanted above all things a tried and skilful hand to superintend and put into its construction every conceivable improvement. It must be the best engine yet built.

Where should he find the right man? No one would answer like his son Robert, and Robert he determined to send for. Robert, you remember, went to South America three years before. There he had regained his health, and on receiving his father's letter made immediate preparations to return to England.

On his way at a poor little comfortless inn, in a poor little comfortless seaport on the gulf of Darien, where he was waiting to take ship, he met two strangers, one evidently an Englishman, who by his shabby appearance looked as if the world had gone hard with him. A fellow feeling drew the young man towards his fellow countryman, and on inquiry who should it prove to be, but the old Cornwall tin-miner, Captain Trevethick, whose first steam-carriage awakened so much curiosity in London nearly a quarter of a century before.

He had sown his ideas to the winds. Others had caught it up, cherished it, pondered over it, examined it, dissected it, improved it, embodied it, and by patient study and persistent endeavor had reduced it to a practical force. And Robert Stephenson was now on his way to inaugurate it as one of the great commercial values of the kingdom and of the world. The poor inventor, what had he done meanwhile? While others worked, had he slept? Oh no. He had tried an easier and shorter cut to fame and fortune. You remember he left his "dragon," as some people called his locomotive, in London, quite careless what became of it, and went scheming and specu-

lating in other things. Several years after, in a shop window, it attracted the attention of a French gentleman passing by.

He was from Peru, and had just come to England to get a steam-engine for pumping water from some gold diggings in the new world. Delighted with the model, he bought it for twenty guineas. Taking it with him to Lima, an engine was built on the plan of it, which worked admirably. The gentleman was then sent back to England to hunt up and bring out the inventor himself. The captain was found, and came forth from his obscurity into sudden notice and demand. The gentleman engaged him to make five pumping engines according to his model, which he did, and shipped them to Lima, the captain himself soon following.

At Lima he was received with great honors, and a public rejoicing. A guard of honor was appointed to wait on him; and in view of the wealth he was supposed to be able to engineer from their mines, a massive silver statue of him, as the benefactor of Peru, began to be talked of.

Of course poor Trevethick thought his fortunes made, and no doubt looked back with pity on his humble English life. Friends at home spread the news of his successes, and when they stated that the smallest estimate of his yearly income amounted to one hundred thousand pounds, no wonder he was pronounced a success! Tardier steps to fortune seemed tedious; and many of his old associates perhaps sighed over the wholesome toil of a slower paced prosperity.

Years passed on, and the poor captain turns up at Cartagena, penniless and pitiable. In crossing the country, he had lost everything. Fording rivers, penetrating forests, and fighting wild beasts, had left him little else than a desire to reach England again; and Robert Stephenson gave him fifty pounds to get home with. Sudden fortunes are apt as suddenly to vanish; while those accumulated by the careful husbandry of economy, industry, and foresight reward without waste. So character is stronger than reputation. For one is built on what we are, the other on what we seem to be; and like a shadow, reputation may be longer or shorter, or only a distorted outline of character. One holds out, because it is real; the other often disappears, because it is but a shadow.

Robert reached home in December, 1827, right heartily welcomed. We may well believe, by his father, who was thankful to have the burden of responsibility with such a son. To build the prize locomotive was his work.

Stephenson had long been a partner in a locomotive factory at Newcastle, which had hitherto proved a losing concern to the owners. There was little or no market for their article, and they struggled on, year after year, waiting for better times. Nobody saw better times but Stephenson. He saw them ahead, shooting through the gloomy clouds of indifference and prejudice. And now, he calculated, it was very near. So he sent Robert to Newcastle to take charge of the works there, and construct an engine that would make good all his words.

It was a critical moment, but he had no fears of the result. Robert often came to Liverpool to consult with his father, and long and interesting discussions took place between father and son concerning the best modes of increasing and perfecting the powers of the mechanism. One thing wanted was greater speed; and this could only be gained by increasing the quantity and the quality of the steam. For this effect a greater heating surface was necessary, and mechanics had long been experimenting to find the best and most economical boiler for high pressure engines.

Young James, son of Mr. James, who when the new Liverpool and Manchester route was talked of, was the first to discover and acknowledge George Stephenson's genius, made the model of an improved boiler, which he showed to the Stephensons. Perhaps he was one of the boys who went to

Killingworth with his father to see the wonders of "Puffing Billy," and whose terrors at the snorting monster were only soothed by a pleasant and harmless ride on his back. Whether this gave him a taste for steam engines we do not know. At any rate he introduces himself to our notice now, with a patented model of an improved boiler in his hand, which Stephenson thinks it may be worth his while to make trial of. "Try it," exclaimed the young inventor, "try it, and there will be no limit to your speed. Think of thirty miles an hour!"

"Don't speak of thirty miles an hour," rejoined Stephenson; "I should not dare talk about such a thing aloud." For I suppose he could hardly forget how Parliament committees branded him as a fool and madman for broaching such beliefs.

(To be Continued.)

For the Juvenile Instructor.

HISTORY OF JESUS.

CHAPTER XIV.

SAMUEL prophesied of the coming of Jesus—that the time was near at hand when he would be born. He also gave the people a strange sign by which they might know the time of his birth; which was that the night, before Jesus was born, would be as light as the day, so that there would be two days and a night in which there would be no darkness: and Samuel the prophet told them about the length of time that would elapse before this sign would appear. He also said that at that time, a new star which had never been seen before, should make its appearance; and other signs also should be seen in the heavens.

He told the people if they would repent of their sins and believe in the name of Jesus they should be saved from the awful destructions that would surely come upon the wicked; for, he said to them, Jesus will be crucified, and at the time of his death there will be lightnings and earthquakes and many fierce and terrible judgments will be poured out upon those who disbelieve the words of the prophets and continue in their wickedness.

At that time the people of the great city Zarahemla were so wicked that they would not allow the prophets of God to enter their gates, and the only way that Samuel could approach them so as to warn them of their impending danger, was to stand upon the wall and there proclaim with a loud voice what the Lord commanded him to say. While in that position, many threw stones to kill him as he stood preaching to the people, but the angels of heaven were there for his protection, and the wicked could not destroy him. Those that believed came out of the city and were baptized in the name of Jesus for the remission of their sins, and joined themselves to those who feared the Lord and were obedient to the words of the prophets.

As the time approached when Samuel had predicted that the sign concerning the birth of Jesus should appear, the wicked began to exult and say that the time had expired and the prophecies were all false; and they ridiculed those that believed in them, and threatened to put them to death; and had appointed a day when they would destroy every one of them, if the sign was not to be seen before that day arrived.

There was a very good man called Nephi, who trusted in God and believed in the coming of Jesus; he went out alone and bowing down he prayed fervently for his friends and brethren who were in danger of being destroyed by their enemies. And while he was praying, a voice came to him saying that the sign should be given that very night, and on the next day Jesus should be born. It was the voice of the Lord speaking to

Nephi, and Nephi rejoiced exceedingly when he heard the voice for he knew that the words were true, and his sorrow and mourning were turned into joy and thanksgiving: and he went and told the good news to his brethren.

That same evening the sun went down as usual, but no darkness followed the setting of the sun, but the night time was as light as the day. Instead of the wicked slaying the righteous, great fear fell upon the unbelievers when they saw the sign that had been foretold, and many of them fell to the ground as if they were dead. It was the same in all the land, east, west, north and south; and all the people saw the long day and witnessed the appearance of a new star; and all things were fulfilled which the prophets had spoken concerning that time.

No tongue can express the feelings of joy that filled the hearts of the prophets and of all who believed on them, when they knew, not only by miraculous signs, but by the unerring testimony of the spirit of God, that Jesus the Messiah, the Savior of the world, had really taken a mortal body, and had come to redeem the fallen children of Adam. It was true, he was a long distance off, and they were separated by a mighty ocean, but they knew that he had come, and that all people on the face of the earth were interested in his coming.

During the thirty three years and upwards of the lifetime of Jesus, we have no account of his manifesting himself to those who believed in him, that lived on the western continent; but in all that time there were many who were inspired by the Spirit of God, who went forth testifying of the truths of salvation and teaching the principles of righteousness and a belief in a judgment to come. And in every land they were more or less persecuted, and from time to time they were hunted and driven. Yet they had seasons of peace and prosperity—when the people listened to the teachings of the inspired men, as many did for a few years after the birth of Jesus, their peace and prosperity was great, but it was not long until the most part turned away and went into sin, and at the time of the death of Jesus, there was much division and strife throughout the land, but those that did believe in him were clothed with the power of God and performed great miracles, even to the raising of the dead to life.

E. R. S.

I AM a very little boy,
But love my parents well,
Far more than I love my toy,
And more than I can tell.

I'll try to be most kind to all,
And act a good boy's part;
For that I know will always call
Joy to my parents' heart.

Hear, ye children, the instruction of a father, and attend to know understanding. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away.

Whene'er a duty waits for thee,
With sober judgment view it,
And never idly wish it done;
Begin at once and do it.

For Sloth says falsely, "By and by
Is just as well to do it."
But present strength is surest strength,
Begin at once and do it.

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GEORGE Q. CANNON, : EDITOR.

APRIL 1, 1868.

EDITORIAL THOUGHTS.

CHILDREN, God has given you each a body. Do you know the reason? It is that you may do more good, be more happy and enjoy more blessings than you could without it. Again, do you ever consider that this body has been given you to take good care of. You know it is a sin to lie, to steal, to take the name of God in vain; is it not also wrong to neglect, to injure or abuse this beautiful and wonderfully made body with which the Lord has clothed your spirits?

If you were asked, Has a man a right to run a sword through his body, to cut off his hand or foot, or put out his eyes? You would answer at once that no man has any such right given to him by God or his fellow men. Any man would be very foolish and very wicked, you would say, to do so. Is it any less a wrong for people to injure their bodies, or bring on disease, by neglecting the laws of life and health? You will answer, no; certainly not; yet many young folks unthinkingly injure their health, weaken their bodies, and bring pain and misery upon themselves in after years by not attending to a few laws which govern these bodies.

We are not now talking about injuring our bodies by running a sword through them or cutting off a limb. Few do that, but many do nearly as foolishly. What we wish to do is to draw our little friends' notice to the manner in which they sometimes, either through ignorance or want of thought, make themselves sick, and even destroy their lives.

We all know that the flame of burning wood is never cold. That the falling snow on a winter day is never warm to our touch. We know that the fire burns, that ice freezes. These are the laws of their natures. It is just as true, little friends, that if you do not observe the laws that govern your bodies, you will bring on sickness, perhaps death.

Now, you may ask, what are these laws? We will tell you some of them. You can injure your bodies by eating or drinking too much—by over-filling your stomachs; by drinking hot or strong drinks; by eating improper or unwholesome food; by trying to smoke or chew tobacco, as you see bigger folks do; by getting very warm at work or play, and then drinking very cold water, or sitting in a draught of cold air; by getting your feet soaking wet and not changing your shoes and stockings; by being out in a storm and letting your damp clothes dry on you. And so, in a hundred ways, you can break the laws of health. If you break any of these laws, you are as sure to suffer as if you put your hand in a fire. It is no more true that fire will burn, than that if you drink hot drinks they will inflame and excite the stomach and render it unfit for a time to digest your food. It is also true that if you eat such things as are hard to digest, you injure your stomach by so doing; and when the stomach is out of order, all the rest of the body feels sick. Half of our sicknesses arise from this cause. Now, you may ask, what is good to eat? God who made our bodies has kindly told us what is good for them. Have you not heard of the revelation which the Lord gave to his servant Joseph

Smith, called the Word of Wisdom. Look for it in the Doctrine and Covenants; you will find it there on page 240, and then read it. There we are told that it is not good to drink hot and strong drinks—whisky, brandy, tea, coffee, for instance; nor to smoke or chew tobacco. Nor is it good to partake of too much meat. That is not healthy in warm weather; but we may use it sparingly and with thankfulness in times of cold or famine. Then, again, there are some meats that are better than others for us to eat. They digest more easily and are lighter in our stomachs. Fish and fowls are better than beef and mutton, and all are better than pork. Pork is not fit for the belly of man; it is hard to digest, lies heavy on the stomach, and is often full of disease. Those who have the privilege of choosing should prefer all other meats to pork for their eating. Again, we can injure our bodies by not taking sufficient rest; by running about out of doors at night, when we should be in bed, and lying in bed in the beautiful morning, when we should be up and praising God for his blessings. It is a pretty true saying:

"Early to bed, and early to rise,
Make a man healthy, wealthy and wise."

Nor is it good to exert the body too much in play. Few children willingly exert themselves too much at work. That is an evil more commonly committed by those who are grown up. But some youths seem to experiment with their health to show how much they can bear; and test their strength to the utmost to find out how much they have to spare. It seems with some who always enjoy health that they undervalue it more than they do any other of God's blessings. They use it as they please as a right, and do not accept it as a priceless gift of God. This should not be so. Those who do not possess good health know too well its value. That without it every comfort is lifeless, every joy is incomplete; and the boy and girl who are blessed with health should thank God for it continually and remember that He will call them to an account if they wilfully despise such a priceless blessing.

JOHN Q. ADAMS' LOVE FOR HIS MOTHER.—The mother of John Quincy Adams said, in a letter to him, written when he was only twelve years of age,—"I would rather see you laid in your grave, than grow up a profane and graceless boy."

Not long before the death of Mr. Adams, a gentleman said to him, "I have found out who made you."

"What do you mean?" asked Mr. Adams.

The gentleman replied:—"I have been reading the published letters of your mother."

If, this gentleman relates, I had spoken that dear name to some little boy who had been for weeks away from his mother, his eyes could not have flashed more brightly, nor his face glowed more quickly, than did the eyes and face of that venerable old man, when I pronounced the name of his mother. He stood up in his peculiar manner, and emphatically said:

"Yes, sir, all that is good in me, I owe to my mother."

Is not this incident very touching and beautiful?

HARK to nature's lesson given
By the blessed birds of heaven;
Every bush and tufted tree
Warbles sweet philosophy;
"Mortal, fly from care and sorrow;
God provideth for the morrow."

THE CITY OF SAMARIA.

WHEN Israel and Judah were united as one kingdom, during the reigns of Saul, David and Solomon, Jerusalem was the chief city of the whole nation. When the ten tribes revolted from under the rule of the son of Solomon they had no royal city; Jerusalem being within the limits of the tribe of Judah. For some time this want was not supplied, until the days when Omri reigned over Israel, who the Bible tells us "bought the hill Samaria of Shemer for two talents of silver, and built on the hill and called the name of the city which he built after the name of Shemer, owner of the hill, Samaria." From this city the country around took the same name, and its people were known as Samaritans.

From the reign of Omri Samaria became the royal city of Israel. And in the days of its splendor, when the high and almost isolated mount on which it stood was glorious with temples and palaces, and girt with massive walls and lofty towers, it seemed well worthy of its regal calling. But its splendor was not devoted to the glory of God, and the sure word of prophecy pronounced its doom: "Samaria shall become desolate; for she hath rebelled against God." "Therefore, I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof."

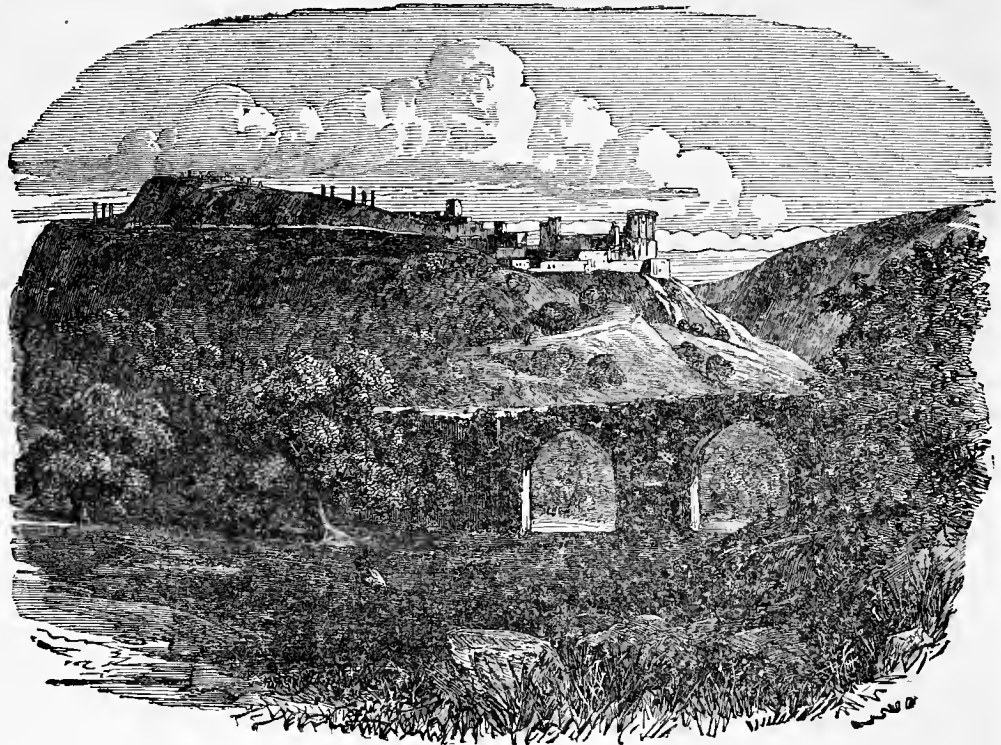
Every traveler who visits Samaria, bears testimony to how completely God has fulfilled his word. The Arab fellah drives his rude plow in the midst of its ruins, and a wretched Arab village perches on the hill side. "Nearly all the hewn stones and other ruins have been gradually carried off

out of the husbandman's way; some piled up in the fields, and others used in making the terraces along the hill side, or thrown into the valley below; and desolation and ruin reign all around."

We will now note some few incidents which have helped to make the name of Samaria known in history. After Omri, its founder, died, his wicked son Ahab built a temple to Baal within its walls. In this same reign came Benhadad, King of Syria with "thirty and two kings that helped him" and laid siege to the city. Feeling safe in the vast host about him he rioted and drank in his pavilions. Then there came a prophet to Ahab who told him how to destroy the Syrian host. At his word two hundred and thirty two of the princes of the house of Israel sallied forth from the city and put to flight Benhadad and all his armies. At the return of the year he once more gathered his people and came against Samaria. Again the Lord delivered him into the hand of Ahab; but Ahab spared him, and made a treaty with him. This displeased the Lord, for He intended the King of Israel should destroy the Syrian, and a prophet pronounced against Ahab and his house those evils he should have brought upon Benhadad.

At last Ahab, led on by false prophets, was slain in battle. His dead body was brought to Samaria in his chariot and buried there. When the servants washed his blood from the chariot at the pool there, the dogs licked it up, and thus fulfilled the word of the Lord by the mouth of Elijah: "In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine."

Ahab's successor saw the armies of Benhadad again surround this city. For three years they besieged it, until so great was the famine that we are told of two women making a bargain to kill and eat their infant sons. The one fulfilled her part of the contract; her boy was slain and divided between them. The other refused when her turn came. She would not slay her child. The first woman in anger cried unto the king, whose heart was saddened and humbled at the horrid story. He put on sack cloth beneath his royal robes and God soon after sent a prophet to him with glad tidings, though the king in his blindness strove to kill him as one of the causes of the



evil. Elisha, for he was the prophet, told him that on the next day about that time, food should be sold at the gate of Samaria at a marvelously low price. This seemed so strange, so ridiculous to the starving people that the chief lord on whose arm the king leaned laughed at the prophet. Elisha answered, "behold thou shalt see it with thine eyes, but shalt not eat thereof."

And it was so. God caused a noise of horses and chariots to be heard in the Syrian camp; they supposed that the allies of the kingdom of Israel had come to its rescue. They fled in dismay. Four lepers outside the city wandered into the camp, found it deserted, and by and by reported it to the Israelitish king. No sooner were the citizens assured that the news was true than they rushed like a torrent out of the city, and in their hurry they trampled to death the lord who mocked at Elisha. He heard the news but did not taste the food.

In the days of Hosea, the last king of Israel, or about 720 years before Christ, the Assyrians under Salmanneser captured Samaria. They carried nearly all its people into captivity. They only left the poor and the sick behind them. They then

filled the deserted city with colonies of their own nation; thus the people became mixed. So with their religion; in it the worship of idols was mingled with the service of Jehovah. For this reason the Jews, on their return to Jerusalem from captivity in Babylon, refused to let them help rebuild the temple there. Then commenced that intense hatred between the Jews and Samaritans referred to so often in the New Testament.

About 109 B. C., John Hyrcanus, the Jewish high priest, destroyed the city and temple of the Samaritans. But Herod, about thirty-five years after, who ruled Palestine in the name of its Roman conquerors, rebuilt it at a great expense, the emperor Augustus having made him a present of the city. Nothing but the few solitary pillars, seen in our engraving, remain of the vast temple and other edifices he erected to that monarch's honor.

Of Samaria, in the days of the apostles, the New Testament tells us that Philip went and preached there, and that the apostles James and John followed him to confer the Holy Ghost on those whom he baptized. In latter days, when the Crusaders contested with the Saracen for the possession of the Holy Land, the knights of St. John built a beautiful church on this hill in honor of their patron saint (John the baptist) who is said to have been buried in the city. It is the ruins of this church which tower on the brow of the hill, above all other ruins, while its foundations are hid in the midst of ancient olive trees.

Our view of the city is taken from below a ruined aqueduct that once supplied the citizens with water, and the ruins visible on the hill are all that tell of Samaria's departed glory. Yet this one truth is taught by each shattered column and ruined wall; it is that *though it may seemingly be delayed, the word of the Lord never fails.* G. R.

Editor Juvenile Instructor:

ON FEET.

THE question I wish to put to our young girls and boys, ladies and gentlemen, is this: Is a girl that is comely to look upon, and has small feet and white hands, any better than those who have large hands and feet and are plain looking? I have heard young boys discourse on the beauty of a girl's foot, as if it were a merit in her, and as if she was the one to whom all praise should be given. They forget that it is a gift from God, and that before Him, those feet are the loveliest that walk in his ways. For instance, say a girl is on skates who has good sized "understandings." She knows that she is gazed upon by the bystanders, and the consciousness that she is awkward and homely, makes her appear more so than she naturally is. Now some of you kind hearted boys, step up and offer to assist her, and perhaps when she thanks you she will smile so pleasantly that you will forget she is so plain, and if you are disposed to converse, draw her out in conversation, and you will find, nine chances out of ten, that she has read a good deal, and is quite as well informed, as a great many beauties of your acquaintance.

A word to you, my fastidious friends, you who like your beef-steak done to a turn, and your biscuits made "just so," (I do not expect you drink coffee,) come let us drop in about eight in the morning, and take a peep at some of the fair ones. Of course we are invisible; but let us stand quietly and see whether it is the beauty with small lovely hands and feet that does the most towards "cleaning up," or the large hands and feet; or whether the rosy lips speak the most pleasant words, or the plain but good natured mouth of the homely girl strews about her "the treasured pearls of sunny smiles and cheerful

words?" Now, do not think I wish to intimate that all pretty, and beautiful girls, are ill-natured; no, no: but that a great many plain girls are "better than they look." Young gentlemen, I beg of you not to pass by a girl with a sneer on your lips because you happen to see a No. 5 shoe beneath her skirts, and do not happen to see beauty in her face. Such things show a lack in you, more than in her. Judge not by the feet, hands nor face, but by the action, prompted by the head and heart.

FROM A PLAIN YOUNG LADY.

Little George.

For the Juvenile Instructor.

IN TROUBLE.

A TRUE STORY.

[SECOND PART.]

AFTER dinner was over, little George assisted his kind mistress to move the dishes off the table, and to do some other little duties in the house before they went up stairs again to work, for she made it a point to teach George house work, such as washing the dishes, setting the table for dinner, for breakfast or for supper, sweeping the house, and cleaning the firegrate and the fire irons, and running on errands.

Now, George was very quick to learn such duties, and he liked to do them because it pleased his mistress, and it gave her more time to do her binding up stairs. In one sense he had to learn to do the duties that little hired girls do in this country, and then he went up stairs to learn his trade.

After dinner was over, and the assistance his kind mistress wanted of him was rendered, he went up stairs again and sat on his seat to continue his duties.

He could not put the bristles on the thread he had made, but the new acquaintance did it for him, showing him how to fasten them.

The first piece of sewing that he was required to do was to seam up two pieces of upper leather first, before he sewed on the seams of the shoes. He did it pretty well, and to the satisfaction of his master. It took him some time though to do it, and once or twice he pricked his finger with the awl and got his thread all tangled up; but, upon the whole, his first trial was a triumph.

The next piece of sewing that was given him to do, was to sew together two pieces of a shoe upper. This he did better than the two pieces of leather he first tried to sew, and his master began to think that he had got a very smart, little boy for an apprentice, and he said so to George, which encouraged him more, and pleased him wonderfully; for kind words always did prevail with him, making his spirit kind and gentle, when angry words always made him obstinate and stupid.

He got so much encouraged by the success of his sewing attempts that he took up two pieces more of shoe uppers that the master had laid in his seat, and put them together and commenced to sew them in great glee. The wax wore off his thread in a little while, and the new acquaintance showed him how to wax it again, by holding both ends up over his work in one hand and waxing it with the other; and this time he took good care not to let the wax stick to his fingers again.

He got that seam done and was full of delight that he could do it so well and showed it to his master, who exclaimed, "Why, boy, what have you been doing? you have got this

all wrong. Why don't you mind? This seam will have to be cut open again. You have got the front of one quarter sewed to the back of the other quarter."

Kind Mistress.—"Well, why didn't you keep your eye on him? How should he know how to put them together? You are more to blame than he is. In his anxiety to show us how well he could sew he never thought how the tops should be put together."

Master.—"Well it is well enough sewed for a new beginner, almost as well as I could have done it; and he can soon sew it over again."

This took little George's enthusiasm down a notch, but the kind words of his mistress, and the appreciation of his sewing by his master made this blunder pass off with but slight regret on his part.

He worked faithfully nearly all afternoon, and felt to like the business pretty well. After tea time was over, which was at four o'clock, and he had helped his kind mistress to wash and put away the tea things, he was permitted to go out and play for a while before dark; for, in that country in the spring of the year, it began to be dark soon after five o'clock.

He went out of the front door in his shirt sleeves and with his leather apron on. He did not know any little boys to play with; but it pleased him to be out of doors, and he found many beauties of nature to look at which sufficiently interested him. He had not stood at the front door long before a little boy came up to him carrying a bird cage and in it a bird. He asked little George if he wanted to buy a bird. George was delighted at the idea of owning a bird; but did not know how to pay for it, for the boy wanted two-pence for it. Two pence is equal to four cents. His kind mistress happening to come to the door, she bought the bird for him, and put it into a little cage which hung up empty in the front room, for the new acquaintance used to keep birds and this cage belonged to him.

This bird was a bullfinch, and had been caught but a short time before with bird lime.

George did not want to play any more. He would rather sit and watch his little bird jump about in the cage, which he hung up in the shop up stairs, after he had put a little crust of bread between the wires, and some water in a little glass, and some seed in a small drawer in the cage.

He never had owned anything of the kind before, that is to call it really his own to do what he liked with. Next morning he was up bright and early, and kindled the fire and put on the tea kettle, all before his kind mistress was up, and then he ran up stairs again to do something for his bird which hung on one side of the window.

By the way that it jumped on the side of the cage nearest the window he thought that it wanted to be hung outside, so he opened the window, and after knocking a nail in the bricks, hung the cage on the outside of the room, in the open air. His little bird could now see the green hedge, which was close by, and the green fields, and the sparrows that were jumping and chirping on the walls and on the spouts of the houses and in the hedges.

Little George sat on his master's seat, and watched it jump on the side of the cage nearest the green hedge, and rub its bill against the wires, and Oh, how anxious it did seem to have a hop and a chirp in the green hedge. As he sat watching it, he said to himself: "now, suppose I was that little bird, and a little boy called little George had fastened me up in an iron cage, where I had hardly room to give a good hop, without thinking of flying over the green fields and rivers and houses, how would I like it?" He concluded that he would not like it. And, again, he said to himself: "would not I love that little boy, whoever he should be, who would open the door of the cage and let me fly out, and be free like my little, wild companions there in that hedge and on that house spout?"

These thoughts were in George's mind while he sat watching the nervous hops of his little prisoner in the little space allowed it in its very small cage, and he was sorry for the poor bird. He felt that he had its fate in his hands, and if it died in the cage, or anything should happen that the cat should get it, then he would blame himself for its death, and he never should forgive himself.

Still the bird seemed to struggle to get out of its iron bondage, unconscious that its little keeper was sympathizing with its sad confinement, or that he was half persuaded to set it at liberty.

George continued to watch the poor bird, and think about how he would like it, until tears were in his eyes, and he determined, at all risks, to let the prisoner go free, for it did not like to be caged up any more than he did. He at once opened the cage door, and then quietly watched until the bird found the open door, then he was gone in the twinkling of an eye.

George looked at the empty cage, and could not but regret that this little creature could not stay contentedly; yet he felt satisfied with himself that he had done a good deed.

My dear little children, never allow yourselves to abuse one of the creatures which God has made, for he who kindly gives you your daily bread also takes care of the sparrows.

UNCLE GEORGE.

(To be Continued.)

Biography.

JOSEPH SMITH, THE PROPHET.

ON the 15th of September, 1840, the Governor of Missouri, after a silence of about two years, at last made a demand on Governor Carlin of Illinois, for Joseph, Sidney Rigdon, Lyman Wight, Parley P. Pratt, Caleb Baldwin and Alanson Brown as fugitives from justice. Governor Carlin complied with the demand, and an order was issued for their apprehension; but they were not to be found. They did not feel disposed to be placed again in the power of the blood-thirsty and savage beings in the shape of men, who dwelt in Missouri. So they put themselves in a position where they could not be found.

On the 3rd, 4th and 5th of October, 1840, a general conference of the church was held at Nauvoo. At that conference Hyrum Smith, Lyman Wight and Almon W. Babbitt were appointed a committee to organize Stakes of Zion between Nauvoo and Kirtland. This was in consequence of several applications having been made for the appointment of such Stakes. Joseph also laid before the conference the necessity of building a House of the Lord at Nauvoo. The conference resolved to build such a House, and Reynolds Cahoon, Elias Higbee and Alpheus Cutler were appointed a committee to build the same. It was also resolved that every tenth day's labor should be appropriated by the people towards the building of the House. The glorious doctrine of baptism for the dead had been revealed by the Lord to Joseph, and he preached a discourse upon it at

this conference, which was listened to with considerable interest by the vast multitude assembled. The Spirit of God bore testimony to its truthfulness, and joy filled the hearts of the Saints in reflecting that God had revealed so glorious an ordinance through complying with which their dead relatives and friends could receive the blessings of the gospel. Elder Robert B. Thompson read to the conference an article, written by Joseph, on the subject of Priesthood. It was full of precious instruction respecting the subject on which it treated, and gave evidence that he who wrote it had walked with God and had drank deep at the fountain of inspiration.

Joseph exerted himself to obtain a charter from the Legislature of the State of Illinois for the city of Nauvoo. He had a charter drawn up, which was intended, to use his own words "for the salvation of the church, and on principles so broad, that every honest man might dwell secure under its protective influence without distinction of sect or party." The act incorporating the city was passed by the Legislature, and took effect on the first Monday in February, 1841. On January 15th, 1841, Joseph and his two counselors—Sidney Rigdon and Hyrum Smith—published a proclamation to the Saints scattered abroad, in which full details were given respecting the progress of the work and other matters of interest.

As Joseph's father had passed away, he being the Patriarch in the church, it was necessary that another should fill that office. Hyrum Smith, his oldest living son, accordingly received the appointment and was ordained to act in that position. This made a vacancy in the First Presidency, of which quorum Hyrum was a member, and William Law was, by revelation, appointed to the place.

On the thirtieth of January, 1841, a special conference of the church was held at Nauvoo, and Joseph was unanimously elected sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints. On the first of February the first election was held in Nauvoo for members of the City Council, and on the third of the same month the City Council was organized. John C. Bennett was elected Mayor of the city. Joseph was elected as one of the Councillors. He presented several Bills to the Council, among the rest one for an ordinance organizing the Nauvoo Legion, which passed the same day. On the fourth, steps were taken to organize the Legion, and Joseph was elected Lieutenant-General of the Nauvoo Legion. The Legion, at its organization, was composed of six companies.

At the next meeting of the City Council we find Joseph introducing a Bill, which, after some discussion, passed, in relation to Temperance. This prohibited the vending of whisky in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, excepting on the recommendation of a physician. He was determined to discountenance bar-rooms and drinking saloons, and to make the drinking of liquor in places of resort punishable. In the discussion of this Bill, he spoke at great length on the use of liquors, and showed that they were unnecessary. They operate as a poison in the stomach, and roots and herbs could be found to effect all necessary purposes. In the business of the City Council Joseph was particularly active, introducing a great variety of important Bills.

The answer to the Charade in No. 5, is ALGEBRA. The following sent correct answers. C. Denney, E. D. Mousley, J. Beck, E. R. Cherry, F. Y. Toronto, W. J. Lewis, A. A. Fitzgerald, E. A. Smith, M. Smith, M. J. Allen, R. W. Shipley, M. E. Shipley, J. E. Boulton, P. A. Brown, H. R. Burnham, A. B. Duncan, J. Bull, jr., G. G. Taylor, and A. M. Jarvis.

For the Juvenile Instructor.

CHARADE.

BY DANIEL M. TYLER.

I am composed of 10 letters.

My 9, 6, 3, 10, is a common name for a dog.

My 1, 5, 3, 4, 2, 6, is a clever little animal.

My 7, 3, 9, is a small domestic animal.

My 6, 8, 9, 5, is a religious ceremony.

My whole is a city in Utah.

For the Juvenile Instructor.

CATECHISM

ON THE HISTORY OF THE INDIANS.

Republished from No. 5. with their answers:—

17. Which of Lehi's sons were good?

Nephi and Sam.

18. Which were bad?

Laman and Lemuel.

19. Did Laman and Lemuel murmur at their father for leaving his riches and possessions, to go into the wilderness?

Yes.

20. Towards what sea did they first travel?

The Red Sea.

21. To what city did the Lord tell Lehi to send his sons, from the Red Sea?

Jerusalem.

22. To get what?

The brass plates.

23. What did these plates contain?

The law of the Lord.

24. What else?

The record of their fathers.

25. Who had these plates?

Laban.

26. Was he a good man?

No.

27. Did Lehi's sons go?

Yes.

28. Did Laman and Lemuel complain at having to go?

Yes.

29. How did they decide who should go to Laban's house to ask for the plates?

By casting lots.

30. Upon whom did the lot fall?

Laman.

31. Did Laban receive him well?

No.

32. What did Laban say and do to him?

He called him a robber and tried to kill him.

George R. Emery, Lehi Tingey and James E. Shelby forwarded us correct answers to the above questions.

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